ARTICLES

OF

Visitation and Enquiry

Concerning Matters

ECCLESIASTICAL;

Exhibited to the

Ministers, Church-wardens & Side-men

Of every Parish within the

Diocels of Canterbury,

In the Ordinary Visitation

OF THE

Most Reverend Father in GOD,

WILLIAM,

By Divine Providence

Lord Archbishop of *Canterbury* his Grace,

Primate of all *England*, and Metropolitan.

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Visitation and Enquiry
Within the
Dioceſs of Canterbury.

TIT. I.

Concerning Churches, and Chappels; the Fabrick, Furniture, and Ornaments thereof.

I. IS your Parish-Church (or Chappel) kept in good, and sufficient repair? Are the Roofs thereof well covered with Lead, Tile, or Slate? the Windows well glazed? the Floors well paved? the Seats well fastned, and conveniently placed? the Utensils, and Ornaments fairly kept, and preserved from spoil, abuse, and profanation? And all things so decently ordered, as becometh the House of God?

II. HATH the Steeple, or Tower, or any other part of your Church, or Chappel, been pulled, or fallen down? Or have any of the Bells, Lead, or other Materials, or

Utensils, formerly belonging thereunto, been imbezelled, sold, or made away? and by whom?

III. Is there a Decent Font of Stone, fixed in the Ancient, and usual place in the lower part of the Church, for the Administration of Holy Baptism? and a decent Table for the Holy Communion, placed in the Chancel where it ought to be, with a Carpet of Silk, or other decent Stuff, to be laid upon it in the time of Divine Service; and a fair Linen Cloth at the time of the Administration of the Holy Eucharist? And have you a fair Chalice, or Communion-Cup of Silver, with a Cover of the same; and a Plate, or Patin of Silver for the Bread; and a clean, and sweet shining Pot, or Flagon of Pewter, or purer Metal, in which only the Wine for the Holy Communion is set upon the Holy Table?

IV. HAVE you in your said Church, or Chappel, a convenient Seat or Pew for your Minister to read Divine Service in? A Pulpit with a comely Cloth, and Cushion; A Bible of the last Translation, in a large Volume; and the Book of Common-Prayer, (established by the late Act of Uniformity;) both well, and substantially bound? Have you likewise the Book of Homilies set forth by Authority? A Book of Canons, and Constitutions Ecclesiastical, set forth in the year of our Lord 1603, by the King's Authority? And a printed Table of the Degrees, wherein Marriage is prohibited?

V. Have you a comely large Surplice, for the Minister to wear at all times of his publick Ministration in the Church, provided, and washed at the charge of your Parish? And also a Hood, agreeable to his Degree, or a Tippet, to be used or worn over the Surplice?

VI. HAVE you a Register-Book of Parchment, wherein the Names and Sirnames of all persons, Married, Christned, or Buried within your Parish, are duly Registred from time to time, together with the Names and Sirnames of both the Parents of the Children so Christned, and the Day, Month, and Year of all such Christnings, Marriages, and Burials? And have your Minister, and Church-wardens subscribed their Names unto every Page of that Book? And is the Transcript thereof yearly with-

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in one Month next after the 25th of March, brought into the Archdeacon's Registry?

VII. HAVE you likewise another Book of Paper, wherein are duly Recorded the Names, and Licenses of all such Strangers, as are admitted at any time to preach in your Church, or Chappel? As also a third Book, wherein are Entred the Church-wardens Accompts for every year? And have you a strong Chest, or Coffer, wherein to keep the aforesaid Books, and all the aforementioned Furniture in safe custody? And another with an Hole in the upper part thereof, placed in the most convenient part of the Church, that the Parishioners may put their Alms into it? And are both the said Chests secured with three several Locks and Keys; One Key remaining with the Minister, and the other two with the Church-wardens severally? And lastly, Have you a Bier, and a Black Pearle-Cloth for the more decent Burial of the Dead?

TIT. II.

Concerning the Church-yard, the Houses, Glebes, Tithes, and other Dues belonging to the Church.

I. IS your Church-yard sufficiently Fenced, and decently kept from all Profanation, and Encroachment? Hath any person made any Door into it out of his own House, or Ground? Have any Trees there growing been cut down? How long since? By whom? and to whose Use, and Benefit?

II. IS there a House belonging to your Parson, Vicar, or Curate? And is the same, with all the Out-houses thereunto belonging, kept in good, and sufficient repair? Have any of the said Houses, or Out-houses been pull'd down, or defaced? and by whom? Hath any encroached upon any Garden, Yard, or Close belonging to your Parsonage, or Vicarage-House? Or cut up any Trees growing thereon? or changed, or removed the antient Marks, and Bounds of the same?

III. HAVE you a true, and perfect Terrier of all the Glebe-

Glebe-Lands, Gardens, Orchards, Tenements, or Cottages, Stocks, or Implements belonging to your Parsonage, or Vicarage? As also a Note of such Pensions, Rate-Tithes, and Portions of Tithes, or other yearly profits (either within, or without your Parish) as belong thereunto? And is there a Copy of the said Terrier, and Note deliver'd in, to be laid up in the Registers Office? Have any of these been with-held from your Minister? and when, or by whom?

IV. HAVE any of the antient Glebe-Lands, belonging to your Parsonage, or Vicarage, been alienated, taken away, or exchanged for others, without the free consent of the Incumbent, and License of the Ordinary? And by whom, and when hath the same been done? And how much is your Parsonage, or Vicarage damnified thereby in the yearly value thereof, as you know, believe, or have heard?

TIT. III.

Concerning the Clergy.

I. IS your Minister (so far as you know, or believe) in Holy Orders according to the Rules of the Church of England? And is he a Licens'd Preacher, and by whom?

II. Is he lawfully admitted to the Cure of Souls in your Parish, as you believe, or have heard? Or is he reported, or suspected to have obtained either his Orders, or Benefice by any Simoniacal, or undue practise?

III. DID he within two Months after his Induction publickly in the Church upon some Sunday, or Holy-Day in the time of Divine Service, read the 39 Articles of the Church of England, Established by Authority; and there publickly declare his assent thereunto? Did he within the same time upon some Lords-Day publickly read the appointed Morning and Evening Prayers; and thereafter declare his unfeigned Assent, and Consent to the use of all things in the Book of Common-Prayer contained, in the Form prescribed by the late Act of Uniformity? And did he within three Months after his Induction upon some

some Lords-Day, and in the time of Divine Service, publickly and openly read the Declaration or acknowledgment required in the said Act; together with the Ordinaries Certificate of his Subscription to the same?

IV. HATH he any other Ecclesiastical Benefice with Cure, or without? and how far distant from you, and in what Diocess? Is he constantly Resident among you? Or how many weeks in any one year hath he been absent from you?

V. HATH he a Curate to assist him, able, and sufficient, and conformable to the Laws, and Orders of the Church of England? Doth he, or his Curate serve in any other Church beside? What yearly Stipend doth your Minister allow his Curate?

VI. DOTH your Parson, Vicar, or Curate read Divine Service on all Sundays, and Holy-Days, and publickly administer the Holy Sacraments of Baptism, and the Eucharist, and perform all other Ministerial Offices, and Duties in such manner and form, as is directed by the Book of Common-Prayer, lately Established, and the Act of Uniformity therewith published, without addition, diminution, or alteration? And doth he in those his Ministrations wear the Surplice, with a Hood befitting his Degree?

VII. DOTH he administer the Holy Sacrament of the Eucharist publickly in the Church at least thrice every year, (whereof once at Easter;) giving solemn notice thereof before-hand by reading the Exhortation appointed for that purpose? And doth he endeavour to his utmost doth in his publick Sermons, and private Conferences to prevail with his Parishioners to receive it oftner? Doth he on the Lords-Day give notice of the Holy-Days, and Fasting-Days in the week following, that the people may be put in mind, and incited to resort to publick prayers in the Church upon those solemn Occasions? And do your Minister, and Parishioners observe the yearly Perambulation in Rogation-week, for preserving the Bounds of the Parish, and desiring Gods blessing upon the Fruits of the Earth? Doth he also duly observe the Fifth of November, giving warning of the same the Sunday before; as also

the Thirtieth of January, and the Nine and Twentieth of May, according to the Statutes, and Orders set forth in that behalf?

VIII. DOTH your Minister twice ev'ry year on some Sundays after Ev'ning Prayer in your Church, or Chappel publish the Statutes made against prophane Swearing and Cursing, and against the Prophanation of the Lords-Day? and on the Fifth of November after Morning Prayer or Sermon, read distinctly and plainly the Act made in the Third of King James for publick Thanksgiving on that day, according as it is by those Laws required?

IX. DOTH he himself constantly ev'ry Sunday (unless in case of sickness, or other reasonable impediment) preach in your Church, or Chappel; or procure a Sermon to be so preached by some other Licens'd Preacher? Or one of the Homilies set forth by Authority to be there read by a Priest, or Deacon? And doth he constantly at the beginning of his Sermons pray for the Kings Majesty in his due Stile, and Title; for the Queen, and Royal Family; and for all Archbishops, and Bishops, and other Ecclesiastical persons, as the Canon enjoyns?

X. DOTH your Minister diligently examine and instruct the youth of your Parish in the Church Catechism, as in the Rubrick at the end of the said Catechism is directed? And being thus prepared, and of convenient age, doth he take care to present them to the Bishop to be confirmed?

XI. DOTH he endeavour to reclaim all Popish, and other Recusants, and Sectaries, (if any such be inhabiting within your Parish) to the profession, and practise of the true Religion, established in the Church of England, and to their bounden duty in obeying the Law, and submitting to the Government of the Realm?

XII. DOTH he refuse, or neglect to visit, comfort, and pray with the Sick, or to bury the Dead? Doth he delay the Baptism of any Infant that is in danger of death? Or Baptize them in any other place than the Church, when there is no such danger? And when they are (in case of necessity) thus privately Baptized, doth he cause them afterwards, if they live, to be brought into the Church, and certifie the Congregation of the Form of Baptism

used

used in private, and proceed thereupon in all points, as in the Office of private Baptism is directed? Is there any Child past Infancy, or other person of riper years, though the default of your Minister or others, yet remaining unbaptized in your parish? Doth he use to Baptize any without Godfathers and Godmothers, or admit either of the parents to be Godfather or Godmother to their own Children?

XIII. HATH he at any time (to your knowledge, or as you have heard) preached any false, Heretical, Schismatical, or Seditious Doctrine, which may seduce the people into parties and Factions, to the disturbance of the publick peace and Unity, either of Church or State?

XIV. HATH he presumed to Marry any persons in private Houses? Or such, as being under age, have not the consent of their parents, or without the Banes first published on three Sundays or Holydays in the Church? Or at any other hours, than between eight and twelve in the Morning, unless he had a License or Dispensation so to do?

XV. DOTH any person preach in your parish as a Lecturer? Hath he License from the Bishop so to do? Doth he before his Lecture read the Divine Service, as the late Act of Uniformity requires? And is he in all respects conformable to the Laws and Orders of the Church of England?

XVI. DOTH your Minister, or any other, (either Minister or Lay-person) hold any Conventicle or Meeting within any private House or place within your Parish, to which persons of several Families, above the number of five, do resort, under any pretence of Preaching, Praying, Thanksgiving, or Humiliation, contrary to the Laws and Canons in that case provided?

XVII. IS your Parson, Vicar, or Curate, and your Lecturer (if you have any) of a sober, unblameable and exemplary life; given to Hospitality, and Alms-deeds? In his Apparel grave and decent, as the Canons of the Church require? Or on the other side, is his carriage and conversation in any kind whatsoever disorderly, or scandalous, and unbeseeming a Minister of Jesus Christ?

Doth he familiarly converse with vitious, ungodly, or excommunicate persons? Is he a frequenter of Taverns, Ale-houses, or other Houses of ill fame? A common Gamester, or User of unlawful, or undecent Sports? A Swearer, Railer, or Quarreller? Doth he set Neighbours at variance one with another? Or encourage them to Suits and contentions? Is he noted to be an intemperate Drinker? Or vehemently suspected of Incontinency with any person, either within your parish, or without? Doth he use any Trade, Occupation, Traffique, or Merchandizing for Filthy Lucre sake?

XVIII. IS there within your parish dwelling or residing any one, who being in Holy Orders hath quitted his profession, and turn'd Lay-man? Or any stranger, or unlicens'd Minister or Preacher, that hath been deprived, ejected, or suspended for false Doctrine, Inconformity, or other evil Manners? If so, how do they now behave themselves? and what profession, or course of Life do they follow?

TIT. IV.

Concerning the Parishioners.

I. IS there in your Parish any known or reputed Heretick, Schismatick or Separatist? Any person notoriously known, or vehemently suspected to be of Atheistical Principles, or Opinions? Any Libertine, or profane person? Any Depravers, Disturbers, or Contemners of the publick Service of God, and the Doctrine and Discipline of the Church of England by Law established? Any Papist, Presbyterian, Familist, Anabaptist, Quaker, or other Sectary, that refuse or neglect to come unto the publick Assemblies, and to joyn in the prayers, and Service of God in the Church, or that makes profession of any other Religion, or Way of Worship, than what is established in the Church of England?

II. IS there any person in your Parish, that lieth under a common Fame, or vehement suspition of Adultery, Fornication,

nication, or Incest? Any Common Drunkards, or Common Swearers, or Blasphemers of God's Holy Name? or any that are noted to be Railers, unclean or filthy Talkers, Sowers or Maintainers of Sedition, Faction, or Discord among their Neighbours? Or in sum, any whose Life and Manners are contrary to Godliness, Peace, and Honesty?

III. DO any of your Parish upon the Sunday-days, or Holy-days follow their bodily, or ordinary Labour? or compel, or permit their Servants so to do? Are any Shops kept open, or Wares sold at such times? Or do any Vintners, Inn-keepers, or other Victuallers, and Sellers of Beer and Ale, suffer any persons to Tipple or Game in their Houses upon those days?

IV. DOTH every person inhabiting or sojourning within your Parish duly resort unto your Church or Chappel, upon every Sunday and Holyday appointed for Divine Service? Do they then and there abide quietly with Reverence, Order and Decency, during the whole time of Common-prayer, Preaching, or other Service of God there used? Or are there any among you that come only to the Preaching, and not to the Common-prayers of the Church?

V. ARE there any in your Parish that refuse to send their Infant-Children to be Baptized publickly in the Church, unless in case of urgent danger? Or do they send them from their own Minister, to be Baptized in any other place, or after other form, than is appointed? Or do they keep them unbaptized any longer time, than the Church alloweth? And are there any Infants or persons of riper years in your Parish, who as yet remain unbaptized?

VI. DO all the House-holders in your Parish cause their Children, and Servants to Learn their Catechism, and to give an accompt thereof unto your Minister (when he doth require it of them) openly in the Church upon Sundaies, and Holy-days as in the Book of Common-prayer is appointed; that when they are well instructed in the same, they may be confirm'd by the Bishop?

VII. IS there in your Parish any person, who being 16 years

years of age, doth not receive the Sacrament of the Lords Supper, at least three times in the year, of which Easter is always to be one? Doth any in your Parish refuse to receive the same kneeling, or from the hands of your own Minister; repairing for it to other Parishes, and Ministers abroad? Or are there any Strangers not of your Parish, that forsake their own Churches, and usually repair to yours for it?

VIII. HAVE you any among you, that be denounced, and declared Excommunicate for any crime committed? How long have they been so? And do any of your Parish keep society with them before they be reconciled to the Church, and absolved?

IX. ARE there any living in your Parish, as Man and Wife, who are within the Degrees prohibited? Or any that being lawfully Divorced have Married again? Or any that being lawfully Married, and not separated, or Divorced by course of Law, do not cohabit together?

X. ARE there any Married Women in your Parish, who after their delivery from the peril of Child-birth, refuse to make their publick Thanksgiving to God in the Church? And when they come so to do, do they come decently apparelled, and make their Offerings according to Custom?

XI. ARE there any belonging to your Parish, who refuse to pay their Easter-Offerings, or Duties to your Minister? Or any that refuse to contribute, and pay the Rate assessed upon them for the repair of your Church or Chappel, and for the providing of such Books, Furniture, and Ornaments, as be requisite for the performance of all Divine Offices there?

XII. DO any refuse to Bury their Dead according to the Rites of the Church of England? Are there any Wills or Testaments of persons dead in your Parish, that be yet unproved? Or any Goods Administred, without a due grant from the Ordinary?

XIII. IS there any Strife or Contention among any of your Parish for their Pews, or Seats in your Church? Or have any of them erected new Pews in your Chancel, or in the Body of your Church or Chappel, without leave from the Ordinary?

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TIT. V.

Concerning Parish Clerks and Sextons.

I. HAVE you belonging to your Church or Chappel a fit Parish Clerk, aged 21 years at the least, of honest Life and Conversation, and sufficiently able to perform his duty in Reading, Writing, and Singing? Is he duly chosen by your Minister? and doth he diligently attend him in all Divine Offices; audibly making, and repeating the Responses and Suffrages, as in the Liturgy he is directed? Are his Wages duly paid unto him? Or who with-holdeth the same?

II. DOTH he, or your Sexton (if there be any such appointed in your Parish) diligently look to the Doors of your Church, that they be Locked, and Opened at due times? Doth he keep your Church or Chappel clean from Dust, Cobwebs, and other Annoyance? Doth he Ring, and Toll the Bells at the due accustomed hours, before Morning and Evening Service, that the people may be warned to come unto the Church? And when any person is passing out of this Life, doth he upon notice given him thereof, Toll a Bell as hath been accustomed, that the Neighbours may thereby be put in mind to recommend the dying person to the Grace, and Favour of God, and to meditate upon their own Death?

TIT. VI.

Concerning Hospitals, Schools, School-masters, Physitians, Chirurgeons and Midwives.

I. IS there in your Parish any Hospital, Alms-house, or Free-school? Who was the Founder? Who is now the Patron thereof? And what is the yearly Revenue? what Stipends belong to the Governors, or Masters of the same? Is the same ordered, and governed in every respect, as it ought to be? And are the Revenues thereof rightly employed.

employed according to the intention of the Founder, and the tenour of such Statutes and Ordinances, as have been made in pursuance of the same?

II. HAVE any living or dying in your Parish, or elsewhere, given any Gift, or Legacy by Will, or otherwise to the use of your Church, or Poor, or of the Parishioners in general? How is it settled, and in whose hands? and is it, or hath it been misemployed, or disposed of to other Uses?

III. DOTH any Man keep a publick or private School in your Parish? Is he allowed so to do by the Ordinary? Is he of sober Life, and honest Conversation, and conformable to the Doctrine and Discipline Established? Doth he teach his Scholars the Catechism of Religion set forth by Authority? Doth he upon Sundays, and Holydays, and all good Occasions repair to your Church, or Chappel, and cause his Scholars to do so too, and see that they behave themselves there quietly, orderly, and reverently during the time of Divine Service and Sermon? and doth he teach them good Manners, Sobriety, Modesty, and Obedience, as well as other Learning?

IV. Doth any Man or Woman in your Parish take upon them to practise Physick, or Chirurgery? Or any Woman to exercise the Office of a Midwife, without being first examined, and approved, and thereupon Licensed by the Ordinary?

TIT. VII.

Concerning Ecclesiastical Officers.

I. HAVE any abuses, or offences, presented by the Church-wardens or others, been suppressed, or left unpunished by any Officers exercising Ecclesiastical Jurisdiction within this Diocese? Do they unnecessarily delay, or protract any causes brought before them? Do they vexatiously cite any into their Courts for greedinels of Gain, or other undue Ends? Do they demand, exact, or take unlawful or extraordinary Fees? Or in any kind grieve, or oppress His Majesties good Subjects?

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II. IS there a Table of Fees publickly fastned, and set up in the Consistory, or Ecclesiastical Court, to which you are called to appear, and make your Presentments; that so every one may know, what Fees he ought to pay, as the Canons enjoyn?

III. HAVE any Apparitors taken any Reward for the concealing any Offence, or the avoiding the Punishment or Reformation of Offenders? And do they summon any to appear at the Consistory without Citation first had, and granted from the Ecclesiastical Judge?

IV. HATH any Sum of Money been lately, or heretofore paid to any Ecclesiastical Officer for Commutation of Pennance? What was the Sum? Unto whom was it paid, and to what Use appointed, or employed?

If you know of any other default, or Crime of Ecclesiastical Cognizance, you are to present the same.

TIT. VIII.

Queries to be put to the Minister, concerning the Church-wardens and Side-men.

I. ARE the Church-wardens of your Parish duly chosen by the joynt consent of the Minister, and Parishioners? Or one of them by the Minister, and the other by the Parishioners? Or as the custom of the Parish is?

II. HAVE the former and last Church-wardens given up their due Accompts to the Parish, and deliver'd up to the succeeding Church-wardens the Moneys remaining in their hands, together with all other things belonging to your Church, or Chappel?

III. DO your Church-wardens and Side-men take diligent care to see, and observe, who of the Parishioners are absent from Divine Service, and Sermon in your Church or Chappel every Sunday and Holy-day? and when they find any to have absented themselves without a sufficient cause, do they by Warrant of some Justice of the Peace, levy of them by way of Distress upon their Goods, the Sum of 12 Pence for every such day

of their ablence, according to the Act of Parliament in that case provided? And do they distribute the several Sums so levied among the Poor of your Parish, according to Law?

IV. DO they present all them that come late to Church, after Divine Service is begun, or depart before it be ended? Do they take care, that none stand idle, or talk together in the Church-porch, or walk in the Church, or Church-yard, during the time of Prayers, Preaching, or other Sacred Offices?

V. DO they take care, that no Misbehaviour or Disorder be done by Men, Women, Servants, or Children in your Church or Chappel? that none of them sit, lean, or lay their Hats upon the Communion-Table? That no Minstrels, nor Morris-Dancers, no Dogs, Hawks, or Hounds be brought or come into your Church or Chappel, to the disturbance of the Congregation?

VI. DO they against every Communion appointed in your Church or Chappel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants, at the Parish charge?

VII. DO they cause all Strangers, that preach in your Church or Chappel, to enter their Names the same day in a Book provided for that purpose; together with the Name of the Bishop that Licens'd them to preach in this Diocels? and do they permit no other to preach?

VIII. HAVE they (the Church-wardens and Side-men, now sworn to give in a true answer unto all these Articles of Enquiry in all their several Titles) taken sufficient time to draw up their Presentments; and therein consulted with you their Minister for your faithful assistance?

We

WE do not by Vertue of this Oath require or expect that the Parſon, Vicar, or Curate, or any one of the Church-wardens, or Side-men of any Pariſh, ſhould detect, impeach or accuſe himſelf of any Fault enquir'd off in theſe Articles: Nevertheleſs the Faults of any one of them may and ought to be preſented by the reſt. And if the Church-wardens, or Side-men will not do their Duty herein; yet the Miniſter of every Pariſh, (or in his abſence the Curate) may, and ought to preſent ſuch Perſons, and Things as want due Reformation; for upon them is the chief Care incumbent of ſuppreſſing Sin, and Wickedneſs, and all Irregularities in their Pariſhes. And let all of both ſorts know aſſuredly, that as the Conſcientious Diſcharge of their Duty herein is the next, and readieſt Mean, whereby publick Diſorders and Offences may come to be puniſhed, and reformed; ſo if they wilfully refuſe, or neglect to diſcover ſuch Things, as either they themſelves know, or by common Fame have heard to have been, or to be amiſs in their Pariſh, the Guilt will lie at their Doors; and in ſuch caſes the Biſhop, and his Officers will proceed againſt them in their Courts with all the Severity, which the Law enables them to uſe in ſuch caſes.

FINIS.